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HISTORICAL SKETCH  
OF THE  
METHODIST EPISCOPAL CHURCH,  
CLAREMONT, N. H.



A  
HISTORICAL SKETCH  
OF THE  
Methodist Episcopal Church  
IN  
Claremont, N. H.

BY  
M. V. B. KNOX.

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OFFICERS OF THE  
METHODIST EPISCOPAL CHURCH,  
CLAREMONT, N. H., 1882.

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NOTE.—This Sketch is intended to preserve valuable history that might otherwise be lost, and to record earnest endeavor that might otherwise be forgotten. The basis of the earlier part, reaching to 1853, was furnished by the manuscript of Rev. John McLaughlin, who, at great trouble, secured access to the records at the various points which once constituted the Circuit of which Claremont was a part. Slight errors of date or incident may be possible, yet it is hoped that very few if any such have been incorporated. This Sketch is only an outline of successes to tell of which a large volume could well be written; but the noblest monument of Methodism in this place is the hundreds who, through its help, have lived noble lives and died triumphant deaths, together with the large, strong church now existing trustful of other victories for the Master.



## HISTORICAL SKETCH OF METHODISM IN CLAREMONT.

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It is reported on the strength of hearsay that the first sermon preached in Claremont by a Methodist, was delivered by Rev. Mr. Daniels the first Methodist preacher who died in New England. He was buried at Unity. Others say that the eccentric Lorenzo Dow, at the age of nineteen, preached the first sermon delivered by a Methodist in this town, in the neighborhood known as Puckershire. A revival influence followed his labors. It is probable, however, that the exact date cannot now be recovered when "Wesley's Parish" was pushed into Claremont. In the winter of 1798 Lorenzo Dow preached every four weeks in the Green Mountain district and his labors resulted in some conversions and the formation of a class at the house of Mr. Robertson, who sometimes acted as leader. Dow's eccentricities however were finally thought unbearable and he was advised to leave the town, which he did in quite a characteristic manner. Riding to its line, with thoughts and maledictions, the results of which it may be impossible to tell, and the nature of which the last day alone may reveal, he dismounted and rapping his shoes together, shook the dust of Claremont off them, solemnly declaring that he should never enter the town more until solicited by those who were anxious for his labors as a minister of the Lord Jesus Christ. Never being invited, he never did return, and his testimony thus feelingly given, still remains.

The first organized Methodism in Claremont was a class formed of those who were converted under the labors of Dow, in the Green Mountain district. The leader was Eliakim Stevens,—a man who, bearing the honor of this first official appointment, honored the office by maintaining a life of fidelity, usefulness, and Christian triumph. He died in peace, and his record is on high.

For a while the class vigorously sustained itself, but the removal of its members so reduced it that at length those who remained were connected with other classes in surrounding regions. However, Methodism did not diffuse itself from this class, the earliest formed, but from a second introduction through other sources.

In 1801 Claremont was included in the new Circuit of Hanover. A quarterly meeting is reported in Claremont, May 7, 1801, connected with which are the following baptisms—Susanna Stoddard, Nancy Fiske, Dorcas Niles, Mary Robertson, Hezekiah Mills, Susanna Stevens, Chloe Chafin, Cynthia Fiske, Anmary Fiske.

The financial report of this first Quarterly Meeting in Claremont, indicates so much that it is given entire: Hanover, \$ 1.00, Canaan, \$ 5.00, Enfield, \$ 1.00, Springfield, \$ 10.00, New Grantham, \$ 2.25, Unity, \$ .51. Claremont, \$ 1.82, Total \$ 22.58. Disbursements, according to the rules then in practice, were made to three men whose names will ever remain fragrant with virtues, and bright with grand achievements in a ministry remarkable for noble deeds and self-sacrifice:

John Brodhead, Presiding Elder,	\$ 1.41	
Martin Ruter, on the circuit,	2.00	
Thomas Branch, " " Quarterage,	17.55	
Do. Expenses	1.62	19.17

In 1802 the membership in Claremont consisted of the following: Eliakim Stevens, Prudence Stevens, Eliphalet Robertson, Mary Robertson, Susanna Stevens, John Amidon, Dorcas Talmon, Susanna Stoddard, Cynthia Fiske, Hezekiah Mills, Phebe Farrington, Amos Stoddard, Betsey Howell.

The financial exhibit for the year ending about July 1802 shows the towns included in the circuit, gives a glimpse of the extended field of labors, the remuneration in cash of the early itinerant, and also marks the comparative pecuniary strength of those places and Claremont.

Claremont,	\$ 5.63	
" Public collections,	1.75	\$ 7.38
North Grantham,	17.87½	
" Public collection	12.60	30.47½
Unity,		.87
Canaan,	39.60	
" Public collection,	12.50	52.10
Hanover,		4.90
Meriden,		3.64



Springfield,	30.15
Goshen,	5.25
Dorchester,	3.42
Croydon,	2.12½
Cheshire,	3.44
Total	\$143.75

## Disbursements,

John Brodhead, Presiding Elder,	\$ 7.19	
Reuben Jones, Quarterage,	55.79	
“ Expenses,	5.40½	61.19½
Joshua Crowell, Quarterage,	55.79	
“ Expenses,	9.44	65.23
Total to P. E. and to preachers,		\$ 133.61½

The remaining ten dollars are not accounted for, though doubtless good use was made of the money.

These facts and figures are footprints of immortal greatness. An enduring record of them is on high, and left to us are as imperishable as living deeds can be. New Hampshire and other parts of northern New England were frontiers then; now the frontiers crowd up on both sides of the Rocky Mountains, nay into their very gold and silver recesses, and what was done here in sacrifice and labor, faith and prayer, in the first of this century, is being done now by hundreds of devoted Methodists from Texas to the Saskatchewan, and from the Gulf of California to the tributaries of the Frazer River. We have but to brush against the work and workers of those regions to find that the heroic age of Methodism is not passed. The figures above given might be misleading, however, to the present generation if a statement should not be made. Those itinerants that received sixty-one or sixty-five dollars for a year of hard work, were commonly men with no family—for as soon as married they generally had to locate,—their board and horse-keeping cost nothing, as they constantly traveled and lived among the people, so that their out-going expenses were confined mostly to clothing and books, and that even in a more primitive age of dress and reading. While these facts do not detract from the grandeur of such labors, they show that the people of their penury gave liberally in those times. If hard, successful labor is seen on one side, on the other, eminent Christian hospitality and self-denying support of the gospel are not a whit less prominent.

The condition of the circuit in which Claremont was reckoned can be best learned by looking again at the financial report for the conference year closing July, 1803. These figures are taken from records found in Grantham.

Hanover,		\$ 9.98
Canaan,	\$ 12.14	
“ Public coll.,	18.69½	30.83½
North Grantham,	16.55½	
“ Public coll.	11.30	27.85½
Claremont,		7.57½
Croydon,		2.15
Dorchester,		11.74½
Meriden,	\$ 2.24	
Unity,	7.30½	
Goshen,	2.50	
Springfield,	1.27½	
Hartford,	3.48½	
Enfield, Public collection,	10.70	
Captain Webb's subscription,	4.00	
Total		\$ 121.64½

Disbursements,		
John Brodhead, Presiding Elder,	\$ 15.19	
Alvin Beal, Quarterage,	\$ 38.91½	
“ Expenses,	8.64	47.55½
Thomas Skeels, Quarterage,	22.69½	
“ Expenses,	10.41	33.10½
Joel Winch, Quarterage,	9.89	
“ Expenses,	1.16	11.05
Paul Dustin, Quarterage,	12.66	
“ Expenses,	.85	13.51
Two blank books for Steward,		1.25
Total		\$ 121.66

The names of Brodhead, Crawford, Ruter and Skeels were cherished many years in the living memory of Christian workers as ministers whose labors were effective in giving repute to Methodism, and in securing for it public confidence and recognition. Thomas Skeels left his mark as a man powerful in prayer. An incident is preserved. In his last sickness he was attended by the eccentric Dr. Hastings of Charlestown, who against all the discouragements of the disease, said he was bound to cure him, and should ask for compensation only that Skeels should come to Charlestown, and teach his own minister, Mr. Crosby, how to pray.

In 1804 the conference was designated the New England; New Hampshire was a district, on which John Brodhead was Presiding Elder; the circuit was called New Grantham, the preachers Elijah Willard and Dan Young. Members on the circuit 176.

A glimpse is here obtained of the way in which the discipline was enforced. The following are quotations from its records: "Betsey C—— a member in full connection, being accused and convicted of improper conduct, was labored with and exhorted, time after time to reform, but after six weeks' trial, no marks of humility and repentance appearing was expelled Nov. 27, 1802."

"Daniel and Mary C—— parents of the above, took umbrage at our dealings with their daughter, and spread scandalous reports, refused to attend class and prayer meetings; and, notwithstanding the many admonitions they had from their brethren, still persisting in their obstinacy, were expelled Dec. 25, 1802."

"Henry N—— of Canaan, forsaking our meetings, was repeatedly admonished by letter and otherwise, but he, continuing in negligence, was expelled June 11, 1803."

"Henry H—— expelled Jan. 1804 for publicly railing against Joseph Fairbanks, Preacher, and calling the power of religion a delusion."

In 1805 Elijah Willard was appointed to Athens, Vt., and Henry Martyn to Grantham Circuit with H. Field. But Mr. Willard, feeling deeply impressed that his work in this part of the Master's vineyard was not done, sought a change of appointment for awhile with Mr. Martyn. The latter free from all the prejudices or suspicions of mere rivalry entered heartily into the projects of Mr. Willard, and, surrendering his own chances of success on his circuit, joyfully left the former pastor to his old field of labor, and himself went as preacher to Athens. The result was what might have been expected. Mr. Willard was successful in his work, a precious revival of religion occurred at Draper's corners, several families being converted. Mrs. Mason, an influential lady, encouraged the work by opening her own home to meetings. She became a Methodist, and also her daughter Ethana, afterwards the wife and widow of Rev. Caleb Dustin. From this third introduction of Methodism into Claremont, and the organizations growing out of it, sprang the present development of the movement here. A class was formed under the leadership of Jacob Smith, of Unity,

a local preacher, and a generous, useful, laborious man. His reading was chiefly in the Scriptures, and here he obtained extensive knowledge. His generosity sparkles in succeeding years, affording encouragement to the itinerant ambassador of the Lord Jesus Christ that might come in his way. On one of those times he delivered his own new overcoat to the Rev. J. A. Merrill, the Presiding Elder, who, thinly clad, was obliged to endure the rigors of a New England winter.

In early winter following the change between Willard and Martyn, each returned to his original appointment. Mr. Martyn was an earnest, faithful preacher, and after a short race on earth was taken to his reward.

Methodism, exhibiting the characteristic energy of its early movements, encountered in Claremont its usual opposition and reproach. The savor of "its original odiousness smelled in the nostrils" of sectarians and the irreligious as in the beginning. Those who showed favor to its progress, or sympathized with its spirit, were subjected, by their simple credulity, to the ridicule of others. The venerable John Brodhead, Presiding Elder of the New Hampshire District this year, 1805, a man eminently entitled to respect, no one possessing more or greater qualifications to command it, shared also in the reproaches cast upon Methodists. Passing through the village on his way to Green Mountain, to the house of Eliakim Stevens, where he had an appointment to preach, the encouragement often extended to Methodist pioneers was tendered to him in the hootings and ribald yells of a gang of young men. "But," said the preacher, in his evening lecture, alluding to the insults he had encountered, "it does not disturb us to have the devil's dogs bark. The spirit of Methodism, thus aptly, though quaintly, expressed, was not damped, but gathering vigor from hostility, prosecuted still its mission of love to the unsaved.

In 1806, under the labors of Caleb Dustin and Benjamin Bishop, the work gradually unfolded. The following conference year Warren Bannister delighted the people with his singing, which was excellent, but beyond this there seems to have been no great prosperity.

During the following year, 1808, however, under the labors of Caleb Dustin, the preacher in charge, and Thomas Skeels, a great revival took place. Mr. Skeels, though not on this circuit, frequent-



ly visited here, and his labors were eminently successful. Powerful manifestations of the Spirit attended the gatherings. The venerable Asa Dinsmore, alive in 1853, when Mr. McLaughlin wrote the sketch of this revival, was converted under the labors of Mr. Skeels, received into the church by Mr. Dustin and made a class-leader. Mr. Dinsmore said: "We did not take up with a cold meeting, but we had warm hearts." Sympathy in some cases, curiosity and malice in others, impelled many to attend the meetings of the Methodists, and many were thus brought to mingle with the sect that was everywhere spoken against, finding their doctrines to be the power and wisdom of God. The haughty, the hardened and self-willed became as readily the subjects of saving grace as the affable and tender.

The conversion of Asa Dinsmore illustrates the sturdy godlessness to be assailed, and the surprising power of truth which subdued and fashioned for its own designs. Dinsmore was a hard young man. Discussing with some congenial minds the merits of the Methodists and their personal aggressiveness Dinsmore's vehemence elicited the jocose remark. "You had better look out and steer clear of them, for if they get hold of you, you're taken!" With an oath Dinsmore replied, doubling and shaking his fist, "I should like to see a Methodist minister talking to me! I'd straighten him!" To prove his fortitude and powers he went to meeting—"they got hold of him"—and though after a different fashion, not the minister, but himself—"got straightened." The hue and cry against the new sect increased until the very boys were eager to join in. Col. Glidden said that even as he went daily to his mill from the old homestead he used to be teased and fretted to great impatience until he dreaded to go over the road, by the children who greeted him as he approached, and screamed after him when he had passed—"Your mother's a Methodist!" But at length Mr. Dustin thought the time had come when the disposition to revile and abuse might appropriately be made a topic of open discourse. He accordingly analyzed the principles from which such conduct sprang, and portrayed its baleful effects both in religious and social life. The happy influences of his sermon were generally felt, causing the voice of aspersion and ridicule to grow less clamorous, and gradually give way to the tones of mutual respect.

The struggling cause was also able to find encouragement in the

celebrity of Martin Ruter, who in 1809—10 was Presiding Elder of the New Hampshire District. His Quarterly Meetings in Unity kindled the pedestrian zeal of many in Claremont, who gladly performed the journey on foot to listen to his eloquence. Claremont was visited with some revival in 1810, as it spread from Unity and North Charlestown where there had been a gracious outpouring of the Holy Spirit.

The internal liabilities of the Claremont membership and their efforts in the work of mutual Christian discipline, may be inferred from the extant report of a committee, made in 1811,—in the case of two women who had been called to account for their bickerings. The report runs thus: “Sister R—is guilty of unchristian-like temper in the affair of the web, and also in this meeting. Sister P—is guilty of, and has manifested the same in both instances. Sister R—and Sister P—are required to confess the above to each other and the class, and also to forgive each other.”

The members in full connection, March 25, 1814, were as follows :

*Class First.*

Eliakim Stevens, Leader,	Margaret McCoudy,
Zina Redfield, Assist.	Triphena Bates,
Mary McGlofin,	— Walker,
Daniel Fiske,	Sally Emerson,
Polly Davis,	Sally McGlofin
Mary Ballou,	Jeremiah Westcott,
Martha Alden,	Triphena Redfield,
Mary Gordon, T.	Eliza Walker.
Nancy Ballou, T.	

*Class Second.*

Asa Dinsmore, Leader,	Caleb Dustin,
Abigail Dinsmore,	Ethana Dustin,
Ruth Moore,	Thomas Davis,
Beriah Alden,	Nathaniel Draper,
Christiana Barnard,	Walter Bingham,
Betsey Witty (or Witey)	Philena Clemare,
Alfred Ashley, T.	Augusta Meecham,
Elizabeth Sheldon,	Sybbyl Redfield.
Betsey Dustin,	

In addition to the above list, which Mr. McLaughlin copied from records in Grantham, there was found a class paper in the possession of Asa Dinsmore, dated Jan. 21, 1813, containing the following additional names: Chandler Redfield, Betsey Redfield. Still another paper dated about two years before, March 1, 1811, furnishes the following names of members.

Theodora Bates,	Samuel Draper,
Elisha Sheldon,	Sukey Giddings,
Jacob Smith,	Robert Ashley,
Elizabeth Glidden,	Sarah Smith,
Asenath Bull,	Ira Smith,
Martha Baker.	

This class embraced all living in the neighborhood of Bible Hill, in Unity as well as Claremont.

The first effort of the Methodists to furnish themselves with a meeting house in Claremont was made in 1815. Their circumstances seemed to justify and require them to improve the opportunity then afforded of uniting with the Universalists and Baptists, which they accordingly did, and these three denomination erected their church upon the site now occupied by the Episcopal Church. The social meetings of the Methodists were held as heretofore in the school house at Draper's Corner. In 1816 the circuit including Claremont was named Unity Circuit. Its quarterly Meetings were held in turns at Unity, Charlestown, New Grantham, Marlow, Claremont, Sutton and Lempster.

Claremont seems but now to have attained sufficient importance to be favored with the extraordinary privilege of regular quarterly meetings. The first one ever held in this place, as noted before, was May 7, 1801, at which the collections on the circuit for the quarter were reported at \$ 22.58. The second Quarterly Meeting was held under the regular plan of the Unity Circuit, Aug. 5, 6, 1815. The collections for the quarter, reported from the whole circuit, were \$ 24.30.

At a quarterly meeting held Nov. 14, 1818 an incident occurred which shows the strict ways of discipline in those times. The love-feast was appointed as usual, and at the hour for it to begin the doors were closed, as the rules were, and after that no one could enter. Both the preacher in charge, Caleb Dustin, and the

Presiding Elder, A. Taylor, were too late for admission. By and bye, when the reverend delinquents arrived, unsuspectingly they proceeded to the "feast of love," but, alas! "the door was shut," and they who had vigorously preached punctuality to others, were themselves shut out. The excluded elders, mortified at their tardiness, to evade observation, save ridicule, and the cause from contempt, betook "themselves over back into the woods" in pious excursion.

In 1819 Mr. Farley, the Congregationalist minister, who had a rough side toward Methodists, resigned, and his people hired Caleb Dustin who had located in Claremont to supply their pulpit a few weeks. The antagonism which had hitherto been cherished still betrayed itself though circumstances warranted but a subdued development. The noon after Mr. Dustin's first sermon witnessed a general discussion of qualities of the morning sermon, and those who gladly heard the word, and those who cautiously weighed what had been said, were about equally divided. The good Deacon P—— was assailed for his opinion, by some of the subordinates. Deeming it imprudent to depreciate the sermon or the preacher, he evaded committal for awhile, but being heavily pressed he replied after long hesitation, in terms as strong as his critical ability and pious suspicions would allow—"He's a *Methodist!*" The Methodists were obliged to submit to many misrepresentations, some ludicrous, some severe. One just gone to his reward, F. A. Henry, told me of the correctings he received when a boy for daring to attend a Methodist meeting. So sharp were the persecutions finally made that the public Methodist social meetings were broken up, and they had to repair to private houses for that purpose.

John Lord, a giant both in person and courage, travelled the circuit in 1820-1, and had for an assistant Abram Halway. A great revival took place during this time, among the most remarkable that have ever been in Claremont. The Baptists participated in the work. About one hundred were converted, most of whom joined the Methodists. The families of Asa Dinsmore, Mr. Mann, Mr. Lovell, T. Davis, N. Howard, and others were converted. Rev. J. S. Smith was also converted at this time, first joining the Baptists, and then coming to the Methodists.

During the year 1821 the Baptists and Universalists, who had



with the Methodists owned and occupied a church in town, sold their part of the Church to the Episcopalians, and then the house was put under repairs. But fatal to the pride of the Methodists when they were anticipating the enjoyment of their fourth Quarterly Meeting which was appointed for Aug. 18, in their newly and beautifully finished house, the Episcopalians refused its occupancy, as it was now too handsome and valuable to be desecrated by a Quarterly Meeting performance. Determined, however, to enjoy their Quarterly Meeting in Claremont and retain its influence on the people, the Methodists cast about them for other accommodation. Asa Dinsmore, no less interested than his brethren, offered to provide for it in his barn and orchard at Draper's Corners, and the place being accepted as the most available, he gladly prepared for it, expecting to see his field full of people and of that power which slays and makes alive. As the day approached however, Mr. Chase, landlord of the Sullivan House, and a Universalist, learning the predicament of the Methodists, generously proposed to accommodate the meeting on his premises, designating as a preaching place a large new horse-barn he had just been finishing, and his dancing hall was offered for the love-feast. His proposals were gratefully accepted, the orchard project was abandoned, and Mr. Chase's premises being duly arranged, the meeting, one of great power and joy, was held there. Mr. Lindsay the Presiding Elder, preached in the demonstration of the Spirit, and the recollection of this meeting will remain as long as any live who were present.

At this Quarterly Meeting the Spirit of the times in regard to finances was indicated by the vote "that each member of the Q. M. Conference encourage a Cent Society." Perhaps this was with the honorable design to raise from each class on the circuit, its proportion towards the support of the preacher. At a Quarterly Conference held in Marlow Sept. 2, 1820 it was "voted to give \$ .75 per week for Sister Lord's board", and also "voted to give \$ 1.00 per week for Brother Lord's board"—indications at least that the board-bill of the preacher and his wife should be paid without making him responsible for it.

It was voted, at a Quarterly conference held in Claremont Dec. 27, 1823 "to make exertions to get a preacher's house and that Jacob Perkins, Eliakim Stevens, Edmund Perley, Amos Tenney and Jacob Wright be a committee to concoct measures to buy or build

said house." Later, at Unity March 6, 1824 it was voted "that the parsonage house committee continue their exertions to get subscriptions to build said house in Unity." At a quarterly conference held in Marlow, Nov. 20, 1824, it was recorded that the parsonage-house committee reported and were dismissed from any further service," and also it was voted "that N. O. Way be appointed a committee of one to buy or build a parsonage house."

The efforts to obtain a parsonage at this time were not successful, for in Quarterly Conference in Marlow, Aug. 18, 1826, "N. O. Way, N. Howard, and S. Royce were appointed a committee to see what can be done towards buying or building a preacher's house on the circuit."

The first mention of a camp-meeting on the circuit is found in the records of a Quarterly Conference held in Marlow, April 30, 1825, and reads as follows—"Voted to hold a camp-meeting in Unity, commencing Sept 6."

After the Methodists were ejected from their church, the other two thirds of which was owned by the Episcopalians, they held their meetings for some time at Draper's Corner. They then hired an old, red cabinet shop on Washington Street, near the "Old Fiske Store." At this time Rev. Abraham D. Merrill, who went to his reward in 1878, was on the circuit. Following this place of worship they hired the hall in the "Old Clark Tavern," North Street, which was occupied about two years. In this hall Wilbur Fisk, and other able, godly men preached the word.

In 1826 the ability of the Methodists in Claremont warranted them in undertaking to build a meeting house, for themselves, and in a Quarterly Conference held Jan. 4, it was accordingly "voted to raise a committee of three to estimate the sum, and obtain subscriptions, to build a meeting-house in Claremont." Nathan Howard, Thomas Davis, and Eli Draper were appointed said committee. Eliakim Stevens, Nathan Howard, Thomas Davis, Asa Dinsmore, and Eli Draper were constituted "Trustees." The enterprise was at once begun.

The motives and principles which actuated in this undertaking may be inferred from the heading of its subscription papers, which are dated Jan. 16, 1826. "Whereas it is the duty of all that have means and opportunities to promote the public worship of Almighty God, and whereas, the Society of the M. E. Church in

Claremont, N. H., labors under many inconveniences and embarrassments for want of a house of public worship, therefore we, the subscribers, promise to pay the sum set against each of our names, respectively, to the said Methodist Society, or a committee which they shall appoint, to be by them appropriated for the erecting a free house of public worship in or near the village, in said Claremont, of such dimensions as shall by them be judged suitable, and upon such principles as shall accord with the discipline and usages of their church."

A glimpse of the efforts required to raise the preacher's salary is given by a vote recorded in the proceedings of the Quarterly Conference at Lempster, April 26, 1826. It was "voted to have a wool-fund on this circuit" and that "N. O. Way and A. Houghton be a committee to form a constitution for said fund." and also "to have a subscription paper to collect wool for the preacher"—not for him to pull over the eyes of the people, but that he might by means of this secure raiment and food for himself and family. Thus a devoted laity strained every nerve in aiding a devoted ministry to sustain and enlarge the Master's Kingdom.

At an adjourned meeting held Jan. 26 of this year, the following Board of Officers was chosen :

Eliakim Stevens	President,
Nathan Howard,	Secretary,
Thomas Davis,	Treasurer and Agent,
Asa Dinsmore,	Trustee,
Nathan Howard,	"
Eliakim Stevens,	"
Thomas Davis,	"
Harvey Mc Laughlin,	"

At this meeting the Society "voted to proceed to build a chapel for public worship," and that "Thomas Davis, Eliakim Stevens and Nathan Howard be a committee whose duty it shall be to purchase a site for, and superintend the building of said Chapel." Mr. Austin Tyler, a man of no particular denominational affinities, but sympathizing with the Methodists because of the unkindness and contumely with which they had generally been treated, magnanimously offered them a very eligible site on Sullivan Street, as a gift, which with becoming gratitude, was accepted. When the timber was collected, the brethren, desirous of securing the bless-

ing of God upon their humble effort, solicited the services of the Rev. Mr. Nye, the Congregational preacher, as their own was too remote on other parts of the circuit to be conveniently called. Mr. Nye met them in the lot containing the scattered materials for the chapel, and solemnly invoked divine aid on the workers and the work. The meeting house was raised, partly finished, and occupied for service through the summer season in this condition, the congregation sitting on rough seats, men on one side of the house, women on the other, while the carpenter's bench made the minister's pulpit. The house being finally completed was dedicated in December, 1829, the sermon being preached by Rev. B. R. Hoyt.

At this point the Methodists could breathe, and look about them. Thirty-two years had elapsed since the first class had been formed, a handful on the side of Green Mountain, converted under Dow's preaching. The mountain-dwellers have, in all history, conferred mightiest benefit on those not living as near heaven as themselves. The leader of that first class now saw a church built and dedicated, and himself one of the trustees. Thirty-two years of struggles, faith, triumph, and the edifice standing as an Eben-ezer, a practical fact that up to that time the Lord had helped them. Instead of one class, several; from meetings held in a private house they had successively passed to school houses, thence to a third interest in a small church, from there to hired halls, small and inconvenient—now they had a commodious church all their own, finished, dedicated. Forward again, to other and greater conquests.

On Aug. 11, 1827, at a Quarterly Conference held in Lempster, the wool project is further noticed. The record runs: "Jacob Perkins, Thomas Davis, Edmund Perley, Amos Tenny, Samuel Royce, Jacob Wright, Amos Rowell, and Amos Kidder were appointed a committee to see what can be done toward raising the sheep-fund."

The Sunday School seems first to have arrested the attention of the Quarterly Conference in 1829, for in its session held at Unity, Jan. 10, the matter was discussed, and the Board resolved itself into a society under the following constitution:

"ART. 1. This Association shall be called the Unity Circuit Sunday School Branch Society of the Vermont District Sunday School Society, auxiliary to the S. S. Union of the M. E. Church.

ART. 2 The object of this Society shall be to establish, regulate, and support Sunday School instruction among the children and youth of this circuit.

ART. 3 The business of this Society shall be conducted by a President, Vice President, Secretary, Treasurer and Managers. The Presiding Elder for the time being shall be the President, and the preacher in charge the Vice President, who shall preside in the absence of the President. The Secretary and Treasurer shall be members of the Quarterly Conference and shall be chosen by the same at the annual meeting. The Quarterly Conference shall constitute the Board of Managers. The money raised by the Society shall be laid out to purchase such books and tracts as are published and approved by the parent Society.

ART. 4. Each adult male paying twenty five cents or upwards annually shall be a member and each female or child paying twelve and a half cents or upwards shall also be a member, and the payment of four dollars or upwards at any one time shall constitute a member for life.

ART. 5. The Board of Managers shall have authority to make by-laws to regulate its own proceedings, fill vacancies, and shall report annually to the Society, a copy of which shall be sent to the District Society.

ART. 6. The Annual Meeting of this Society shall be holden on the first day of the third Quarterly Meeting in each Conference year."

From the records of the Quarterly Conference of May 31, 1831, held in Lempster, we read again of the circuit parsonage. "Jacob Wright, James Carroll, and Jacob Perkins were chosen a committee to assist the preacher in charge in superintending the building of a preacher's house."

At a quarterly Conference held in Charlestown, Sept. 29, 1832, the first official action in the cause of Missions was reported. The Board formed itself into a society under the following Constitution.

"ART. 1. The Society shall be called the Unity Circuit Branch of the New Hampshire Conference Missionary Society, auxiliary to the Missionary Society of the M. E. Church.

ART. 2. The officers of this Society shall be a Secretary, and a Treasurer, whose duty it shall be to circulate subscriptions, and collect and forward monies to the treasurer of the N. H. Con-



ference Missionary Society : and also to report at the last Quarterly Conference of each year, the whole amount of money received."

ART. 3. Any person by subscribing to these articles, and paying one cent monthly, or twelve cents annually, shall be an annual member : and by the payment of four dollars at any one time shall be a life member. If any person pay more than twelve cents annually it shall be credited to him.

ART. 4. As a matter of expediency the preacher or preachers on the circuit, shall be the officers for the time being."

The official members of Claremont believing that their interests as a church might be promoted better if detached from the circuit voted this year, 1833, a request to be separated from the other places, and constituted a distinct appointment. At a quarterly Conference held at Unity, June 29, 1833 it was "voted that Charlestown, and Claremont become stations." But the Quarterly Conference included Unity, Claremont and Charlestown until the Conference year of 1835-6.

The number of members reported from Claremont, the close of its first year as a station, is ninety. At the first Quarterly Conference, the new station had formed itself into a Missionary Society. The first stationed preacher was C. W. Levings, but matters were not prosperous, and at the Quarterly Conference of June 25, 1836, his dismission from the charge at his own request was assented to and he left.

In 1836, John Jones, following Mr. Levings, was successful in his work, but was greatly impeded by a long course of sickness. The people helped him in a characteristic manner. To meet the expenses of his illness the sum of \$73.18 was raised over and above his regular salary, and awarded him as a gift—this being the whole amount of expenses incurred by his sickness. He reported 119 members.

The next year Moses Chase was the preacher, and the place was favored with a revival of great power. So many were the additions that he reported the membership at 221.

At the Annual Meeting of the Society, Sept. 4, 1837, "Charles H. Mann, Erastus Clark, and Frederiek A. Henry were made a committee to see how a house lot could be bought, and a parsonage-house built." An adjourned meeting, held Sept. 16, "voted to proceed in the building of a house as soon as \$400 should be

raised ;" this sum was immediately pledged, and Samuel Tutherly, William Proctor and Frederick A. Henry were appointed a building committee whose services should be paid. But at a meeting held Sept. 18, this committee excused themselves, and Moses A. Howe, Joseph Swett, and Erastus Clark were appointed in their places ; M. A. Howe and Abram Folsom were made a committee to obtain subscriptions. The parsonage movement was encouraged in several succeeding meetings of the society, until June 16, 1838, when it was determined to enlarge the meeting-house twenty-eight slips and give it some other repairs, upon which it was decided that the parsonage subscriptions be null and void.

In January, 1838, the Quarterly Conference resolved itself into a Domestic Missionary Society, auxiliary to the Domestic Missionary Society of the N. H. Conference, and appointed the following for its officers.

Rev. Moses Chase, President,  
Erastus Clark, Vice President,  
Moses A. Howe, Secretary,  
Abram Folsom, Treasurer.

*Managers:* Frederick A. Henry, Charles H. Mann, L. D. Thwing, Joseph Swett, Philander Wallingford.

In 1838, Rev. William H. Hatch succeeded Mr. Chase in the pastorate, and at the end reported two hundred and forty-three members. The financial responsibility under which the Quarterly Conference labored is expressed by this resolution dated May 5, 1838, "Voted that we consider ourselves morally under obligations to pay the preacher who labors with us, his allowance according to discipline." The position which this body assumed on the temperance question at this time is thus earnestly stated. "Resolved, in the opinion of the Quarterly Conference, that our Discipline prohibits the use of intoxicating liquors, except as a medicine, and that no person ought to be received into the church unless he will live up to this rule." But it seems that the church was somewhat troubled with the tendencies of some of its members to anti-temperance principles and practices, for on April 30, 1839, the Quarterly Conference adopted and ordered to be read in public congregation the following resolutions :

"1. That in our opinion the use of intoxicating drinks as a beverage is sin.

"2. That if any member of our church in this place shall be guilty of so doing such member or members ought to be dealt with according to the rules of discipline, unless speedy reformation renders it unnecessary."

Rev. James M. Fuller, in 1839 succeeded Mr. Hatch, and furnished at the close of his first year, the first recorded Sunday School Report.

Number of S. S.	1
Officers and Teachers,	24
Scholars,	111
Volumes in Library	300

Mr. Fuller stayed two years, and reported the number of members at 201. He was succeeded by Rev. Eleazer Smith. The last debt of the Society had been fully paid the preceding May; a season of great prosperity ensued, many being added to the church, so he reported 238, as the membership at the close of his first year.

The Second Advent or Miller excitement introduced itself and threatened the interests of the church in the second year of Mr. Smith's pastorate. In a Quarterly Conference, April 15, 1843, it was "voted that those brethren who sustain meetings abroad are requested to refrain, if not they are invited respectfully to withdraw from the church." Upon this action, G. W. Wilson, E. Clark, A. M. Billings, and others, immediately withdrew. At the close of his second year Mr. Smith reported 290 members. At this time the first Missionary collection recorded is reported at \$62.50.

The first time that the New Hampshire Annual Conference met in Claremont was June 21, 1843. It then included Vermont as well as this state. The other denominations kindly offered to aid in entertaining the members of the Conference. The public services were held in the Town House. On the Sabbath an immense audience assembled, filling not only the Town House, but the grounds about it. The venerable Bishop Waugh, standing on a platform erected for that purpose at the south door, proclaimed with masterly effect, in behalf of the ministry, "We preach not ourselves, but Christ Jesus the Lord." None that listened will ever forget the discourse.

Mr. Smith was succeeded in 1843 by Rev. Elihu Scott. His first year's pastorate was greatly injured by the desolating influence

of Millerism ; defections in the membership multiplying so that he reported but 180 members at the close of that year. However, a mistake having been made, evidently, in the time for the end of the world, prosperity again returned, and he reported 200 members at the end of the second year. At the Quarterly Conference of Jan. 13, 1844, three village classes are reported, "two doing well, and one negligent."

At the close of Mr. Scott's term the Quarterly Conference, having tested the station system, "Voted to request the Bishop to form Claremont Station into a circuit by adding one or more towns and to send two or more preachers." But the experience of a year or two under this plan reversed the request and Claremont has since remained a station.

In 1845 Rev. Silas Quimby succeeded Mr. Scott, and at the end of the year reported the membership at 233. He makes the first report of contributions from the station, attainable, besides the missionary collection. The following was his report—Missionary, \$ 54.92 ; Bible Cause, \$ 24.87 ; Tract Cause, \$ 3.00 ; S. S. Union, \$ 1.20 ; Biblical Institute, Concord, \$ 4.00.

The following year, Rev. Justin Spaulding succeeded Mr. Quimby. He reported 200 members. The report of the estimating committee on preacher's salary may be of interest. I insert it as recorded.

*Quarterage.*

For Brother Spaulding and Wife,	\$ 200.00
Two children at \$ 16 each,	32.00
One child \$ 24,	24.00
Traveling expenses,	25.00
Nine cords of wood,	18.00
Table expenses,	72.00
House rent,	54.00
Total,	<u>\$ 425.00</u>

The next year, 1847, Rev. Jacob Stevens followed Mr. Spaulding, but was prevented from laboring long by sickness, which finally drove him to take a superannuated relation. He remained on the charge about three quarters of the year, the people, in addition to his quarterage fully paid, gave him one hundred dollars, as the proceeds of a donation festival. The Quarterly Conference this year took a position well defined by this action: "Voted to

adopt a number of resolutions against the circus soon to be exhibited in this place." It also records its inglorious retreat, this year, before the innovations of the choir, by a vote consenting to have a seraphim in the gallery. Matthew Newhall, a supernumerary preacher filled out the year for Mr. Stevens.

Rev. Joseph C. Cromack came the next year, and reported the membership at the end of his first year, including probationers, 240, and for the second year, 244. During this pastorate the church bought a parsonage, on Pleasant Street, the house now situated the first south of George Fitch's, occupied by Mr. Wilkinson.

In 1850 Rev. Lewis Howard succeeded Mr. Cromack, reporting 221 members the first year, and 227 the second, including probationers. The first item found pointing to pay for singing is at a Quarterly Conference, Jan. 31, 1851, when twenty five dollars were ordered paid to Mr. Jonathan Miner for leading the singing.

The circumstances of the society became so prosperous and its needs so pressing that in 1852 measures were agitated for a new Church. In a Quarterly Conference Jan. 31, they talked the subject over, and thought it best to try and build one. A week later a special meeting of the society was called to consult on the propriety of building a meeting-house, and adopting measures to carry the same into effect. Feb. 23 the society "voted to build a new house, and that Samuel Tutherly be a committee to obtain subscriptions." March 4, a committee of S. Tutherly, Thomas Sandford, Alanson Way, and Paul Fitch, was appointed to estimate what sum would be necessary to build the house, and to divide it into shares. A plan for the building was presented by Paul Fitch, accepted, and Alanson Way was added to the committee to obtain subscriptions. At a meeting held March 6, it was voted that the rent of pews go toward the preaching; and at another held a week later, "T. Sandford, S. Tutherly and James Sperry were made a committee to dispose of the old meeting-house and lot, purchase a new lot, raise subscriptions and build a new meeting-house."

The building committee was also authorized to sell the parsonage and the trustees were directed to hold the funds arising from that sale until they could build or purchase another, which was to be done within six years. The trustees were also authorized to use



the money arising from the sale of the parsonage in the new church with the interest of it to go for house-rent for the preacher.

The building committee, with F. A. Henry, and E. E. Bailey added to it, vigorously prosecuted its work, subscriptions to the amount of \$2,484.50 being speedily obtained. The old chapel was sold for \$650 and the parsonage for \$1,191, a new church lot was purchased on Central Street, and the work of building immediately begun.

In the midst of the enterprise, Rev. John McLaughlin, to whom I am indebted for most of the foregoing sketch, succeeded Mr. Howard. The work so successfully begun was pushed to a pleasing completion. On Jan. 24, 1853, almost exactly a year from the informal talk of the Official Board, upon the subject, the new house was completed, accepted by the society, and the building committee discharged. The cost of erecting and furnishing had been \$5,601.76, of which \$4,295.21 had been paid, leaving an arrearage of \$1,306.55 and to go toward balancing this deficiency \$177.82 remained on hand in notes and subscriptions. Anxious to enjoy the accommodations of the new meeting-house, the annoyance of a debt seems to have been but lightly considered, and without the effort which probably would have removed it, the deficiency was allowed to remain as debt. The new church was dedicated to the service of Almighty God, Jan. 25, 1853, by Bishop Osmon C. Baker. The eloquent and witty Mark Trafton preached in the evening.

With the new house of worship, Methodism was more prosperous than ever, and at once assumed and has since sustained a leading place among the churches of the town, and the appointments of the New Hampshire Conference.

Mr. McLaughlin's report of membership was, including probationers, 287 for the first year, and 281 for the second.

In 1854 he was succeeded by Rev. Frederick A. Hewes. During his pastorate prosperity continued, and a valuable work was done in reorganizing the Sunday School and Tract Societies, giving them greater prominence and efficiency. Before his coming the salary of the preacher, including all disciplinary items, was about \$420 a year. But at a Quarterly Conference July 24, 1854, the estimate was put at \$600, showing not only the increased ability of the society, but also the enlarged liberality and views of the Board.

The second session of the N. H. Conference held in Claremont, opened May 2, 1856. Bishop E. S. Janes presided. The society was now able to furnish entertainment, themselves, for the Conference and visitors. Services were held in the new church. A marked thing of the session was the Conference Sermon delivered by a former pastor, Rev. Elihu Scott, said by those who listened to it to have been an admirable production, and finely delivered.

Mr. Hewes remained two years, reporting for the first year 313 members, and for the second year 290. While he was pastor efforts were made to pay the debt remaining on the church but failed through pressure of hard times.

In 1856, Rev. W. F. Evans succeeded Mr. Hewes. During his first year's pastorate a vote was taken, March 21, 1857, in the Quarterly Conference, on the proposed union of Vermont and New Hampshire Conferences, resulting in three for and three, against the measure. During his first year's pastorate, he was a delegate to the General Conference, the pulpit being supplied, during his absence, by Rev. P. Wallingford.

During Mr. Evans's pastorate the debt that had remained on the church since its dedication was wholly paid.

Mr. Evans was succeeded in 1858 by Rev. O. H. Jasper, D. D. He looks back upon his year at this station with pleasure, as do all the pastors who have been here. While he was in charge two were licensed to preach, who entered the itinerancy. Charles N. Lewis who died a member of the N. H. Conference in the work in 1861, greatly beloved by his parishoners,—and Charles W. Winchester. The latter was attending the Academy in Claremont, and finished his college preparation at Springfield, Vt., and in 1867 graduated at the Genesee College, N. Y. He was professor of Greek and Latin in the Fairfield Seminary, N. Y., and in 1869 was elected to the Chair of Ancient Languages in Cazenovia Seminary. He entered the itineracy, Aug. 1870, in the East Genesee Conference, has held important charges, and is now stationed at Rochester N. Y. In the summer of 1881 he, his wife and girl of nine years, made a pleasant visit to Claremont, and were warmly welcomed by all who met them.

J. W. Ames, received local preacher's license, in 1858, and R. R. Bunnell was recommended for local deacon's orders to the annual Conference, 1859.

At the quarterly Conference, March 23, 1859, D. W. Cass, Financial Agent of the Northfield—now Tilton—Seminary was present, and on presenting the claims of that school, a committee, consisting of P. Wallingford and O. H. Jasper, was appointed to raise for the Seminary \$250 in this charge. The S. S. reported this year, 189 scholars, 27 officers and teachers; while the church membership was given at 289, including probationers.

At the Conference of 1860 Rev. R. S. Stubbs succeeded Mr. Jasper. At the annual meeting of the Society, 1860, it was voted that the church be lighted with gas; and "Eli Smith was requested to furnish and take charge of singing, at his discretion, either in the gallery or in the congregation."

The name of Winthrop Sargent constantly appears both before this time, and after it, on the records as Collector; that of F. A. Henry as President, C. O. Eastman as Secretary, and A. H. Danforth as Treasurer, of the Society. Their activity and hard work have extended down to the present, and a grateful community does not forget their usefulness. Another honored name is that of Joseph Weber, Editor of the Northern Advocate in this town nearly forty years. For a quarter of a century he was Recording Steward; for a still longer time he was a teacher in the Sabbath School, and still lives at an advanced age, an active worker for the Master.

In the matter of salary the Quarterly Conference voted to fix it at \$600, "to increase the same by a donation at the proper time to amount to \$50 at least." Albert W. Brown was granted a local preacher's license, Oct. 16, 1861. During this year the vote was taken by the membership on Lay Delegation in the General Conference, the vote standing for Lay Delegation 4, against it 27. The way the finances stood at the Annual Meeting of the Society, May 5, 1862, may be an interesting item. "Preacher's salary, \$650; Pew rent, \$475.83; Festival, \$99.60; Subscription, \$25.50; total \$600.93; due now, \$49.07." The festival was held Feb. 3, and was especially for Mr. Stubbs's benefit. The membership in 1862 was reported at 304 members, including probationers.

In 1862 Mr. Stubbs was succeeded by Rev. H. H. Hartwell. During his first year's pastorate the Sunday School was organized into a missionary society auxiliary to the Conference Missionary Society.

During his first year the Sunday School increased from 200 to

292, and the S. S. Library numbered over a thousand volumes. The membership, the second year, is reported at 324. During this year, Joseph D. Weeks who was teaching the Academy here was granted a license as local preacher. In 1869 he graduated at the Wesleyan University, Middleton, Conn. and a few years later was elected editor of the Iron Age, Pittsburg Pa. and two years ago sent by the U. S. Government to Europe on a special mission connected with iron interests.

In 1864 Mr. Hartwell was followed by Rev. S. G. Kellogg. He entered on his duties hopefully. An increase in the expenses of living, and in the ability of the charge to pay, were promptly met by granting a salary of \$ 700 a year. Mr. Kellogg had a five weeks' leave of absence granted him to go to the army as a delegate of the Christian Commission. During his pastorate of three years there seems to have been quite a mania for getting married, for he reports 66 couples joined in wedlock. A debt of \$ 200 was lifted, and an organ worth \$ 1,500 was put in the church and paid for, and besides his regular salary he claims to have received \$ 734.61 in presents. He preached during those three years 380 sermons; attended 69 funerals, and baptized 81 persons. The returns to 1867 show 293 members and probationers.

Mr. Kellogg was succeeded in 1867 by Rev. D. C. Babcock. After a vigorous pastorate of a few months, Mr. Babcock had tendered him, and accepted, the Secretaryship of the New Hampshire State Temperance League, and Rev. C. W. Millen, was employed to supply the remainder of the year.

At the last Quarterly Conference for the year, Mr. Millen was recommended for admission to the Annual Conference. To help him in his life work he took one of Claremont's best women, Miss Clara Bailey, granddaughter of Frederick A. Henry, whose earnest and successful work in this church covered nearly half a century of time.

In 1868 Rev. S. P. Heath was appointed to the station. Coming with misgivings as to his ability to succeed in the important charge he found a church and congregation hearty in their desire and willingness to sustain him. His two years of work were crowned with substantial success, and many pleasing memories crowd upon him and his family, as they recall their work and triumphs here.

A statement made in April, 1869 will show the periodicals taken :



*Zion's Herald*, 26 ; *Sabbath Advocate*, 43 ; *Missionary Advocate* 50 ; *Ladies Repository*, 9.

Following Mr. Heath, came Rev. H. L. Kelsey, in 1870. At the first Quarterly Conference of the year, held April 27, the estimating committee recommended that the salary be \$ 1,000, which was adopted. A Committee consisting of C. H. Eastman, A. H. Danforth, Cutler Edson, P. Wallingford, and O. B. Way was appointed "to consider the subject of a parsonage, either as to the purchase of a house, or building a new one, make estimates, and report at the Annual Meeting of the Society, the first of May." The action of the Society was in unison with the wish of the Board, for at the May meeting, on motion of Winthrop Sargent, it was "voted that the trustees be instructed to proceed in the matter of securing subscriptions for the purpose of buying a place, or building one for a parsonage, and if built on land owned by the Society, the expense shall not exceed \$ 2500." It was voted at the same meeting "that the trustees be authorized to purchase a lot on which to build, if in their opinion it is necessary or expedient." These preliminary steps being entered on, after some time the location was selected and the work begun. It was decided to have it built on land directly east of the church and about forty feet from it, the land being owned by the church. C. H. Eastman was chairman of the trustees at that time, and under his direction, and that of Mr. Kelsey the house was planned, and the job let to Mr. George H. Stevens. Through the fall and winter of 1870-71, the work was pushed. Mr. Eastman resigned the chairmanship of the trustees, and R. R. Bunnell filled his place. Other trustees, and active forwarders of the work were Henry Colby, C. O. Eastman, Abner Stowell, and Lewis Neal. The church generally worked earnestly to forward the project. Mr. Stevens was to have \$ 2,700. for building the house and barn, and digging the cellar and well. Something more than this was paid him, as he did more work than the contract called for. At the completion of the job, about \$ 1,800. had been raised by subscription and paid. The sum of \$ 1,000. was hired of Henry Colby to pay the rest, and a mortgage on the new parsonage given for that and \$ 600. additional hired of the same man to settle outstanding accounts on current expenses. This mortgage was lifted in 1880. The parsonage is large, airy and fine. It has six rooms below, besides halls and



closets; and above, five large rooms. It has connected with it a commodious barn. The ladies of the church interested themselves in furnishing the new house; good furniture stoves, tables, carpets, etc. are in, and the household penates to be moved by the itinerant made correspondingly lighter. At the third Quarterly Conference of this year, the trustees were requested to make a schedule of the liabilities of the church and Society, and to take such steps as might be deemed best, to pay those claims. At a special meeting of the Society, Feb. 4, 1871, it was voted that the trustees be authorized to raise \$425 by subscription to liquidate the indebtedness of the Society, with the exception of what is due on the new parsonage. On the 20th of the same month, the sum of \$600 was hired of Henry Colby, and all debts against the church, save those of the new parsonage, were paid. These claims had arisen in current expenses, and the effort to raise the money by subscription, if any effort was made, seems to have failed.

At a meeting April 8, 1871, the claim of George H. Stevens, for building the new parsonage was ordered to be paid. What that claim was does not appear on the records.

For awhile Mr. Kelsey preached to the Sunday School every Sunday morning. He also preached during the fall of the same year, to very large audiences Sunday evenings at the Town Hall.

In 1873 Rev. N. M. Bailey succeeded Mr. Kelsey. His term of two years was a successful one, and has left a deep impression. The Quarterly Conference, in March, 1874, voted an invitation for the Annual Conference to hold its session of 1875 in Claremont, but the invitation was not accepted. It appears that two women were elected on the board of Stewards in 1874, Mrs. Ann Perkins and Mrs. Melissa Fitch. They served five years, resigning in 1879, in spite of all efforts to retain them. Two important articles of furniture for the parsonage were ordered purchased with the money left over from building the cottage at the camp-grounds, a desk and a lounge.

At the annual meeting of the Society in 1873 a committee consisting of P. Wallingford, C. H. Eastman, and C. O. Eastman, was ordered to "investigate how the Society came into existence and whether it was practicable to change to an organization in the form usual to others of the Methodist Episcopal Church." The next year P. Wallingford, as chairman of that committee, reported

verbally that it was not best under the circumstances to make any change at that time. The Society in the M. E. Church of Claremont is legally distinct from the Church. According to an old law of the state, and which was in force when the church here was organized, the Society consisted of such people of the parish as might sign the Constitution, whether they were members of the Church or not. This law was made, it seems, according to the custom which prevailed in the Congregational Church, of the Society and parish being legally separate.

At the annual meeting of the Society in 1874, the Constitution was amended by the adoption of the following resolution: "That the President and Trustees of this Society shall have power to fill all vacancies which may occur in the board of officers of said Society." In the Society meeting of 1875 it was voted "to instruct the Treasurer to settle with and pay the preacher in charge once in three months." Pleasing order in financial matters pertaining to current expenses was gradually reached during the years before this date, under the Treasuryship of C. O. Eastman, and has been continued to the present time.

In 1875 Rev. E. R. Wilkins came in place of Mr. Bailey. During his pastorate of three years the people were pleased with him and he with the people. His indefatigable pastoral labors were greatly appreciated. The work of improving the surroundings and cottage at the campgrounds, was pushed vigorously forward. The first Quarterly Conference for 1878 recommended to the stewards weekly collections with the envelope system, to meet deficiency in current expenses, which was continued to 1881, when under order of the Trustees, it was taken by subscription on Sunday morning, Oct. 16.

In 1878 Rev. Daniel Stevenson, D. D. succeeded Mr. Wilkins, and entered on his duties with vigor and success. Among his other labors he did a grand work for the Society in revising the Church Records. His sermons were of a high order. A book published while here, "The Elements of Methodism," obtained a wide sale among the people. In the summer of 1879 he deemed it best to resign his charge, accepting a re-transfer to the Kentucky Conference from which he had come to the N. H. Conference four years before. He entered on the Presidency of the Augusta Seminary and Female College. July 12, the Quarterly

Conference passed the following resolution "that after the remarks of Dr. Stevenson we cordially concur in the arrangement, if it is consummated, though we regret exceedingly the loss we shall sustain."

The Presiding Elder, Rev. Geo. J. Judkins, secured Rev. M. V. B. Knox, of the South Kansas Conference, recuperating in Northern Vermont, to fill out the remainder of the year.

In the fall of 1879, a committee on church repairs having been formed early in the year, the sum of \$ 600 was asked for one Sunday morning, to make repairs, and pay the interest due on the mortgage of \$ 1,600 on the Parsonage. The blackboard was used, and soon \$ 750 was pledged and the Sunday following \$ 150 more, so willing were the people to give, the understanding being that if anything remained over the repairs and interest it should go toward liquidating the debt. Repairs were at once proceeded with, including slate roof, new furnace, fresh kalsomining, etc., to the amount of \$ 670. This left \$ 230 of the sum raised to be applied on the debt. Added to the mortgage of \$ 1,600, held by Henry Colby, was accumulated interest, bills for repairs, etc., making the total amount to be paid \$ 1,935. One Sunday in Dec. over \$ 1,300 was pledged in a few minutes toward the \$ 1,700 needed, and the remainder being soon raised, the church was freed from a debt that had troubled it for more than nine years. The ladies raised \$ 330 additional to buy a new carpet, and the church was thus put in completest repair. Since then it and the parsonage have been fresh painted and other repairs done.

At the Quarterly Conference, Jan. 3, 1880, O. B. Way, M. D. was elected delegate to the Annual Conference at Great Falls, and by that body was elected Lay Delegate to the Gen. Conference, at Cincinnati, O., which he attended, much interested and profited. The same Quarterly Conference requested the transfer of Mr. Knox from the South Kansas Conference to the New Hampshire Conference, and asked that he be stationed on this charge.

During this year, Mrs. Julia A. D. Eastman, widow of Hon. C. H. Eastman, proposed to carry out a wish of her husband to do something for the Church, he having been prevented from doing himself by his sudden death. Her first proposition was to give \$ 1,000 to build a Memorial Chapel, which gift was duly secured to the Trustees; but as this would not build a chapel as

large as she desired, she added \$ 500 to her original gift, the chapel being built 61x39 feet, with vestry, large parlor, library, and vestibule. Mrs. Eastman added a carpet that cost about a hundred dollars; other furnishing cost about two hundred and fifty more. It is seated with about 180 chairs, and 250 people can be comfortably accommodated, by throwing back the sliding doors of the parlor. It joins the church on the north-east corner sufficiently to give a good doorway into the church from the vestibule, and then reaches back northward. It was dedicated Dec. 22, 1880, by Presiding Elder George J. Judkins.

A course of Free Lectures on various topics of Literary, Scientific, Historical, and Technical interest was given during the winter of 1880-1 and another during the winter of 1881-2, in which Dr. O. B. Way, Miss Mary J. Wightman, Rev. P. Wallingford, Geo. E. Perley, Esq., Hon. Ira Colby, Miss R. Annie Barker, Mrs. N. H. Knox, and Rev. M. V. B. Knox, took part. The people of the church and of the town attended in large numbers.

The official Board having extended an invitation again to the Annual Conference, to hold its session for 1881 here, it was accepted, the Conference meeting April 20. Bishop Thomas Bowman presided with marked ability and success. The members of the Conference were easily entertained by the people of the church, aided some by the other denominations of the town. All the anniversaries were successful, the various pulpits of the town were filled by members of the Conference, the "N. H. Conference Daily" was published for free distribution, under the direction of F. F. Haskell and the pastor, and ably edited by Geo. E. Perley Esq. The presence and work of the Conference contributed to the appreciation of Methodism by the citizens of Claremont.

THE LADIES SOCIAL CIRCLE had its origin far back in the early history of the church. As early as 1844 those living yet were workers in it. At that time Mrs. Niles was President of it. They worked to supply the destitute; for furnishing the church, the parsonage, etc. The present Social Circle was formally organized in 1860, with Mrs. C. H. Eastman President. She held that position several years. Others who have served in that place are Mrs. Rev. R. S. Stubbs, Mrs. Rev. H. H. Hartwell, Mrs. E. Bailey, Mrs. M. E. Carey, Mrs. D. Tutherly, Mrs. Geo. Fitch, Mrs. Eli Smith, and, reaching to the present time, Mrs. Francis Locke, who

has held the place two years. The present Circle has labored for furnishing the parsonage, for benevolent purposes, for the soldiers during the war of 1861-5, for repairing the inside of the church, and, of late years, for paying the organist and singers. It meets every two weeks, at some private house, on Wednesday evening. An annual membership fee is charged of fifty cents for men, and twenty-five for women; at every gathering of the Circle a contribution of five cents is expected from every one present. Each year a Festival is held at the Town Hall at which a good sum is realized—this year netting \$211.

AN AUXILIARY OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY was first organized in this church, Feb. 14, 1874, under the pastorate of Rev. N. M. Bailey. The first president was Mrs. Rev. N. M. Bailey and the new auxiliary started off with a membership of nineteen. It has always had a prosperous history. Following the first president have been the appended ones: Mrs. Rev. E. R. Wilkins, Mrs. Rev. D. Stevenson, and Mrs. Rev. M. V. B. Knox. The membership has never been large, but they have all worked vigorously. Yet in 1876, the membership was forty-seven. The amount raised has ranged from \$6.50 the first year to \$80, in 1878, since which time it has descended to \$56, in 1882. The regular meetings are held once a month, at some private house.

#### CLAREMONT JUNCTION CAMP-MEETING.

The subject of a permanent camp-meeting for the Methodist Churches in the contiguous parts of New Hampshire and Vermont having been agitated, the Springfield Ministerial Association which met at Bellows Falls some time in 1871, appointed a committee to meet a similar committee from the Claremont District at Claremont, Jan. 2, 1872. This preliminary meeting was held in the office of O. B. Way, M. D. Rev. James Pike, D. D. was made chairman, and O. B. Way, Secretary. Committees were appointed to confer with the various railroads regarding terms for transporting passengers, baggage, etc., to and from the proposed camp-meeting. At a meeting of these committees, Feb. 2, 1872, a sub-committee was empowered to call a camp meeting convention for the two districts, and to confer with Messrs. Jones, Ellis, and Cauty, owners of the land at the site proposed, relative to purchasing it. Still later, March 8, 1872, at another meeting of



committees, the two presiding elders of the districts were invited to call a camp-meeting convention, consisting of all the preachers of the two districts, and one layman from each charge, to be held at Claremont Junction, June 2, 1872. Of this convention which duly met, Rev. James Pike D. D. was chosen chairman, Rev. P. Wallingford Sec., and Rev. J. H. Hillman Assist. Sec. Reports from the committee to confer with the railroads, and from others, were rendered, the grounds were examined, ordered to be purchased, the Executive Committee was empowered to seek incorporation under N. H. laws. The first set of permanent officers consisted of the following: Pres., Rev. James Pike, D. D.; Vice Pres., Rev. J. W. Guernsey; Sec., Rev. P. Wallingford; Treasurer, O. B. Way, M. D.; Ex. Com., H. H. Howe, A. L. Jones, A. C. Davenport, Rev. H. W. Worthen, Rev. H. L. Kelsey. Money, to purchase the site now occupied, was solicited from the two districts interested, by Presiding Elders Pike and Guernsey, with P. Wallingford additional solicitor on the Claremont Dist. A thousand dollars was needed to pay down on the first purchase, which was to cost two thousand two hundred dollars. This thousand dollars was finally raised, and paid. At an executive committee meeting, May 27, 1873, the Treasurer, O. B. Way, was empowered to buy the land, paying as above, and give a mortgage back to Mr. Ellis to secure him the remainder. These instructions were carried out, a warranty deed was obtained of the plot containing 10 acres, 86 5-6 rods.

On June 19 the committee met at the new grounds, and arrangements were made to sell the lots, subject to conditions wisely guarding the rights and needs of the association. An elaborate map and plan of the grounds having been made by P. Wallingford, the sale took place June 24. In the meantime, and following, various committees had cleared the ground of trees and other obstructions, built seats, erected a preachers' stand, and several pretty cottages were soon put up by societies and individuals.

The first camp-meeting was held the last week of Sept. 1873. Thus after a year and a half was consummated this great undertaking which has afforded to the churches of Claremont and Springfield Districts, so much benefit in spiritual achievement and enlargement. The original purchase of land has been increased by addition bought from D. Canty, and three acres for stabling, east

of the highway, of Lucian Jones, besides a gift for an avenue from William Jones. A large and commodious boarding house was built in 1875, having ample kitchens, sales-room, dining room, etc. below, and thirty two dormitories above. In 1876 water was brought from a spring located at the south side of the grounds, to the central part of the area; but this proving insufficient a large spring was purchased in 1881 for one hundred dollars, at the north of the ground, and at a cost of one hundred and twenty-five dollars, was brought to a large reservoir near the boarding house. The conduct of the services at the camp-meetings, which have been held every year, is under the joint direction of the Presiding Elders of the two districts; those of the Claremont district by James Pike, D. D., M. T. Cilley, Geo. J. Judkins, and O. H. Jasper D. D.; the Springfield district being represented by J. W. Guernsey, J. D. Beeman, and H. A. Spencer.

The Claremont people built a cottage the first season of the meeting; but sold it as being too small, and the next season, under the pastorate of Rev. N. M. Bailey, built a large and commodious one now occupied from year to year.

### PERSONAL NOTES.

BERIAH ALDEN, with her sister Mrs. ——— Pettigrew lived and died in the small house, now standing, on the height, near Mr. Beatson's residence. These two sisters were very devoted Christians, earnest workers in all church meetings, and their home was for many years noted as being the place of most powerful Methodist prayer and class meetings.

MRS. TRIAL BATES was an old-fashioned Methodist and like many of the elect ladies of the early Church here, lived on Bible Hill. For a long time class and prayer meetings were held at her house, and she was a hearty worker in them all.

CHAS. C. CHURCH was converted in early life. He attended school at Marlow, N. H. with Ira Colby, came to Claremont in 1855, and engaged in teaching in the Claremont Academy, having his wife as assistant teacher. He was actively identified in all the interests of the church, and on the departure from town of Mr. Rodliff, was elected S. S. Supt. which place he held with marked ability until his death in 1863.

ERASTUS CLARK, for many years identified with Methodism here, was a man of marked business ability and this he heartily used in the interests of the church. He engaged in the preliminary arrangements for erecting the present church edifice with much enthusiasm, and saw active preparations begun; but died in 1852—the year before the building was completed.

IRA COLBY, father of Hon. Ira Colby, now of this Church, embraced religion in 1838 under the preaching of Rev. Moses Chase, and at once connected himself with the Methodist Episcopal Church, in which he was an active and influential member until called into a higher and holier communion. He loved the church in the bosom of which he enjoyed the comforts of his early experience, was always efficient in the discharge of his official relations in its temporal and spiritual management, and enjoyed in an eminent degree the love and esteem of his brethren. He lived on Bible Hill, which derived its name from the grand meetings they had, and from the deep Bible devotion of the many Methodists living there. He was twice chosen to represent the town in the State Legislature and for two consecutive years was one of the Selectmen. He died in 1873 at the age of seventy years. His widow still survives in vigorous old age at 79 years. She joined the church at the same time with her husband and is one of the oldest living members.

COL. JOSHUA COLBY, father of Henry Colby, one of our present Trustees, was also a devoted member of the church, an able official member and prominent in the business matters of the society. He was a local preacher; was given many offices of public trust, and was in other ways honored by his fellow citizens.

ALBERT H. DANFORTH came to Claremont with his family about 1848, from Barnard, Vt., entering into business here. At once, and during his residence in town, he was actively identified with all the interests in the Church. He was given many offices in the town and county. His prominence in these things, coupled with his liberality and hearty interest in the church, made him a valuable and efficient worker in the Master's cause. In 1877 he moved to Chicago where he now resides.

THOMAS DAVIS lived many years on Green Mountain, on the farm now occupied by Mr. Amos D. Johnson. He was one of the earlier Methodists in town—though not among the first, and his name

often appears in an official capacity. In the building of the old church edifice, on Sullivan street, about 1826, Mr. Davis took a very active part and was one of the trustees. A few years later he moved to Rochester, N. Y., where he died.

ASA DINSMORE was not converted very early in life, but once consecrated to the Lord was a very devoted Christian. Upon such a man the official duties were sure to fall, and so he is found with the work of those duties on him which did not indeed bring much worldly honor, but soon to be crowned by heavenly ones. Fervent in his devotions, honest in heart and life, a pleasing and prominent man in community, he carried great weight in all his relations in life.

REV. LORENZO DRAPER, a native of this place, was born March 16, 1816. His parents were members of the Methodist Church, and in 1838, during the pastorate of Rev. Moses Chase, Mr. Draper was converted. In 1841 he went to Oberlin College, taking studies for some time in the Theological department, and returned to Claremont in 1843, having been licensed as an exhorter. In 1848 he was ordained deacon by Bishop Hedding. In 1850 he joined the New Hampshire Conference on trial; and in 1857 was ordained elder by Bishop Morris. After joining the Conference in 1850 his appointments were as follows: Richmond, Cornish, Lempster, Epping, Greenland, Kingston, Moultonboro, Candia, Derry, Rindge, Peterboro, Croydon, Cornish, Brookline, Marlboro, Hebron, Chichester, Seabrook. At the last place he was prostrated with typhoid pneumonia and took a supernumerary relation to Conference, residing at Brookline, and supplying at South Tamworth. In 1879 he removed to Claremont where he now lives.

CALEB DUSTIN was a local preacher, and one of the brightest characters ever developed here by the Methodist Church. For some years he did much of the preaching in this town and on other parts of the large circuit, though a resident member. His memory is very precious to those who knew him. He died in 1821. His daughter, Mrs. Jonathan Densmore, born after her father's death, sung thus of his memory.

. . . . "Ere thy name was lisped by me,  
I, of thy guardian care was reft,  
But fancy wreathes around thy name  
Fairer flowers than e'er adorned the brow of fame."

HON. CHARLES H. EASTMAN, whose father, Timothy Eastman, lived a long time in Claremont, was for many years intimately

connected with the Methodist Church. Under the kind influences of Christian parentage, he was converted in early life, and, on arriving at manhood joined the N. H. Conference and preached two years at Manchester. After this he entered business life, going first into the lumber trade, and later settling in Claremont, became identified with his father in the tanning business. At his father's death he assumed control of the tannery, at which he continued until his death. He was for many years Sunday School Supt., Chairman of the Trustees, an active official member, and in every way was actively identified with every interest of the Church. To him were given important political offices, in 1861-2 he had a seat in the Legislature; in 1863-4 he was a member of the Executive Council. He died Aug. 4, 1878 from apoplexy. His widow was his third wife, and to commemorate his name and virtues she gratefully caused the erection of the Eastman Memorial Chapel, which will long remain a fitting monument of his hearty work in behalf of Methodism in this town.

CUTLER EDSON was converted in his early life, but did not join a church until manhood. After marriage, he and his wife united with the M. E. Church at Bellows Falls, Vt., in 1841, under the pastorate of Rev. Jacob Stevens, who baptized them. In 1865 they moved to Claremont, N. H., uniting by letter with the Church here, and he was from that time an active, efficient worker, most of the time an official member, being class-leader at the time of his death. His was an unobtrusive character, and in the culture of a Christian life he found the truest opportunities of developing a rounded, complete manhood. During the war he was bugler in the 5th N. H. Vol. Infantry. His last words were, "It is all right." He died April 14, 1881.

REV. ABRAM FOLSOM, for some years employed in the printing establishment of the Claremont Manufact'g Company, was granted local preacher's license, and was often employed here and in places near. In 1838 he joined the N. H. Conference from this place, and for thirty-six years took appointments, among which were Epping, Rye, Auburn, Pembroke, Marlow, Henniker and Warner. His health finally yielding he located at Raymond, where he died in 1872.

FREEMAN GEE, a native of Marlow, came to Claremont in 1850, and, already a Methodist, at once entered into intimate relations with the Church. He was always to be found at the prayer and



class-meeting, and was a hearty worker in them. He was for many years a successful Sunday School teacher, and held official responsibilities, being for some years a class leader, and assistant Sunday School Supt. He passed to his reward in 1874, aged 70 years.

Mrs. HANNAH GOODWIN was one of the elect ladies of the Church. For many years, a widow, she lived on Green Mountain east of where R. R. Bunnell now lives. For years prayer and class meetings were held at her house, the famous Zeb. Twitchell being one of the preachers who held meetings also in the school house near her home. Her doors were always open to the itinerant. In 1864 she passed to her brighter reward.

FREDERICK A. HENRY joined the Church about 1832 and at once became an able and prominent burden bearer. He was a class-leader for some time, steward a longer time, and many years Chairman of the Board of Trustees. Having financial success he was always ready with his money to meet the needs of the cause he espoused. He lived to a ripe old age, dying with a confident trust in Jesus, during the autumn of 1881.

REV. HENRY HILL, JR., was a native of Claremont, born Feb. 13, 1819. His early life was spent here at school, and he was converted under the pastorate of Rev. Moses Chase, in 1837. After that he spent three years at Newbury Seminary, Vt., and was licensed. His first appointment was in 1844 at Sandwich. The same year he was married to Sarah A. Henderson by Rev. Benj. Hoyt. His appointments in N. H. were as follows: 1845-6 Holderness; '47 Bath; '48-9 Lancaster; '50 Kingston; '51-2 Great Falls; '53-4 Amesbury Mass.; '55-6 Rochester N. H.; '57 Nashua; '58-9 Manchester. At this time his health failed, and he located. During 1861, 2, 3, he was chaplain of the third N. H. Vols.; and in '64-5 was Chaplain of the Gen. Hospital of Manchester. His health becoming poor again he spent some years with his friends in Claremont, and Royalton, Vt. In 1869 he joined the Rock River Conference and was stationed as follows: Dunleith, Ill., 1869, '70, '71; at Simpson Chapel, Chicago, '72, 3, 4; Halstead St. Church, Chicago, '75, 6. Lockport '77, Peotone '78. Again his poor health compelled him to cease work, and, superannuated, he now lives in Chicago.

REV. AMERICUS K. HOWARD, who went into the ministry from this town, received his first license as an exhorter in 1831; his first local preacher's license in 1832, and the following year, at the

Conference session in Northfield, N. H., he was received on trial. The first time he ever preached regularly from a text was in the old church on Sullivan Street. His first appointment on entering the Conference was at North Wardsboro, Vt., with the eccentric Zeb. Twitchell as senior preacher. At the division of the Conference Mr. Howard's lot fell in the Vermont Conference; of which he was chosen trustee. For several years he did continual service as a local preacher, while caring for his aged father-in-law. Returning at length to his native New Hampshire, he had appointments in various places: and while in labors abundant and hard at Marlboro he contracted a bronchial trouble for which he was obliged to superannuate in 1874. In his growing years he lives pleasantly with his wife and daughter at Auburndale, Mass.

NATHAN HOWARD, father of Rev. A. K. Howard now a member of the N. H. Conference, was for many years a prominent figure in the Church. He had a sharp tact for business, was often recording steward, district steward, etc., looking well to the legal business of the church, and was for thirty years continuously class leader. His talents were well brought into play in the social meetings: his strong personality, well asserted, was of worth at a time when Methodism was not as popular as now. He died in 1855, aged seventy-two years.

REV. MOSES A. HOWE who entered the ministry from Claremont, was for some years engaged in business here with Mr. George Wilson, and during that time was licensed local preacher, and frequently preached here and at adjacent places. In 1838, being recommended by this Quarterly Conference, he entered the Annual Conference and was stationed at Rindge, Hudson, Great Falls and other places in this conference: then being transferred to the New England Conference received there important stations.

MRS. JEMIMA JOHNSON, mother of D. W. Johnson, of this town, was a woman of deep piety, and exemplary life. She was converted in early life in Sutton; after her marriage with Moses Johnson lived at Peterboro. and in 1844 they moved to Claremont, and she was always deeply interested in the church. Not demonstrative, but deep and rich in her religious life, she has left through the church an influence that is like a sweet fragrance. The Lord took her to her upper home in 1862.

REV. J. GILBERT JOHNSON, a native of this town, son of Palmer Johnson, and brother of A. D. Johnson, grew up on the home

farm on Green Mountain. He was converted under the pastoral work of Rev. Moses Chase in 1837, at the same time that Rev. L. Draper and Henry Hill were converted. Soon after this he began attending the Newbury Seminary, after which he entered the N. H. Conference being ordained Deacon at the session held at Lebanon, in 1846, by Bishop Waugh. He preached several years at various stations in this Conference,—Moultonboro, Wilmot Center, Marlboro, and other places; then being transferred to the Maine Conference he preached two years on Deer Island. Somewhere about 1855 he moved to Minnesota, taking a land claim near Redwing. Since that time he has supplied many of the circuits contiguous to his home, having been kept almost as closely at preaching as though he was a travelling minister.

OBEDE KEMPTON, with his wife, united with this church by letter from Lowell, Mass., in 1859. They had long been connected with this branch of the Church, and at once entered heartily into the work here. He was one of the Trustees for several years, and was always active in freeing the church from indebtedness, contributing of his own means with cheerfulness and liberality. He died in 1873, aged 78—leaving the devoted wife, who died in 1878.

MICHAEL LOVELL was a native of Cavendish, Vt., and came to Claremont in 1821, settling on Town Hill. He was converted in early life, and awhile after coming here became a member of the Church, and in many ways contributed to the growth of Methodism. His house was always the home of the circuit-rider, and it was also for many years the place of meetings in that neighborhood. The last sermon preached by Caleb Dustin was delivered at Mr. Lovell's house. He lived to be nearly ninety-six, having died in 1860.

CHARLES H. MANN was converted and joined the church in 1831, and by his ability and devotion soon became a faithful and efficient worker. He had many of the burdens of the Church laid on him and bore them well. He had decided talent which he used to good purpose in the social meetings. Having met financial loss by the burning of his house, he moved, about 1860, to Fairlee, Vt., and later to Bradford where in a quiet and trusting old age he lives respected by all.

MRS. RUTH MOORE was a hearty Christian and ardent Methodist. She was a very active worker in the spiritual history of the church. Rev. Caleb Dustin married one of her daughters. While the

only place for Methodist meetings in Claremont was Draper's Corner, she was always present and aided the young society every way in her power. She died about 1835, beloved and respected by all who knew her.

LEWIS NEAL was not converted till somewhat along in years and while he was living in Unity. In 1861 he moved to Claremont and at once became identified with the work of the Church, and the usual official burdens were laid upon him. He was one of the Trustees during the building of the present parsonage. Of strict religious habits, he had a deep and rich experience and was a man widely honored and loved. He died in 1878. He had bequeathed a part of his property to the Preacher's Aid Society, and part to the Orphan's Home at Franklin.

TIMOTHY NUTTING was an old-fashioned Methodist—one of the last of a noble generation too fast becoming extinct. His life was a sturdy vindication of the saving and elevating power of the gospel. He was earnest in upholding the Master's cause, liberal with his money, and a hearty worker in the social meeting. He always held important official stations in the Church, discharging those duties with fidelity and thoroughness. He died in 1870.

JEREMIAH PAUL was a native of Taunton, Mass., coming to Claremont, about 1832. He was converted in early life, and soon after coming here was identified with the Methodist Church. On him were placed official duties; he was a Sunday School teacher for years, a class leader and in every way an active worker for the Master. He died at sixty-five years of age, in 1873.

Mrs. SYBIL REDFIELD, was for many years a prominent worker in the Church. A constant attendant at church, a devout Christian, a hearty worker in social meetings, she left a fragrant memory when taken to her upper home.

HORATIO H. RODLIFF stands in the memory of those who recollect him as an ideal Sunday School Superintendent and class-leader. He was a man of talent, with his powers consecrated to the Master's work. Always at the social meeting, he was a man to succeed in the very important post of Sunday School Superintendent. He held this place from about 1845, for more than a dozen years, down to his removal from Claremont to Lowell, Mass., where he now resides. Before him Charles H. Mann performed the duties of this office, and he was preceded by an illustrious line of Superintendents, including



F. A. Henry, P. Wallingford, Abram Folsom and others. Following Mr. Rodliff came others as successful in this important duty: C. C. Church, L. Smith, O. B. Way, C. H. Eastman, I. C. Harri- man to the present incumbent, G. W. Holden.

ISAAC SANBORN, father of Jacob W. Sanborn, who is now and has long been a very liberal and substantial supporter of this church in all its departments, was a native of Unity and a pioneer Methodist. During his residence in Claremont he was a devoted but quiet member and died in 1858 aged 73 years.

THOMAS SANFORD was transferred by letter from Putney, Vt., about 1843. He owned and operated the woolen mill now the property of Mr. Geo. L. Balcom. A man of wealth and ability, he took a very prominent part in all church business, and was chairman of the Board of Trustees many years. In building the present church edifice he was the leading spirit, and not only did much planning, but paid heavily. In 1863 he moved to ———, Missouri, where he died a few years later, leaving many proofs behind of his laborious interest in the cause of the Master.

REV. J. G. SMITH grew up with Methodism in Claremont, and was licensed as exhorter by Rev. John Lord, and afterward, April 8, 1826, was granted Local Preacher's License at a Quarterly Meeting in Salem, N. H. At the Annual Conference held in Lisbon, 1826, he was received on trial, with Deering as his first circuit. He was married to Polly Leavitt of Royalton, Vt., in 1827, who proved a helpmeet indeed. After nearly fifty-two years of toil in the itinerancy she died Nov. 26, 1879. Their second son, F. A. Smith, is now Judge and Surrogate at Elizabethtown, Essex Co. N. Y. Many appointments in all parts of the N. H. Conference have been filled with success by Bro. Smith, and since his superannuation in 1847, residing on a small farm purchased at Plymouth, N. H., he has done much preaching in surrounding towns and elsewhere, and now, in ripe age, lives pleasantly with his only daughter.

ELIAKIM STEVENS was for many years identified with the Church in Claremont having filled all the offices of the official board, and proved himself worthy in every place. He was converted early in the History of Methodism here, his name appearing in a list given when this place was but a small portion of the Unity circuit. He lived to see the Church become strong and numerous. In his latest years he was afflicted with a stroke of paralysis; in this



condition being brought to the last lovefeast he ever attended, and being supported to his feet by his friends, he uttered the name "Jesus"—that only for his testimony, with most thrilling effect.

ABNER STOWELL, for years a prominent man in the Church and town, was always ready for duty in all matters pertaining to the Master's cause. For thirty-five years he held important official trusts. He was a large owner in the Claremont Flouring Mills, and is remembered as a most cheerful and liberal contributor in all the financial needs of the Church. His earliest religious impressions were awakened under the preaching of Wilbur Fisk, in Lempster, N. H. He died in 1876, aged seventy-one years.

REV. IRAD TAGGART was granted a renewal of his local preacher's license in Claremont, in 1853, where he had lived about a year before that time, and also received of this church the needed recommendations to enter the Biblical Institute at Concord. He was admitted to the N. H. Conference on trial in 1853, after completing his course at the Institute, at the session of the Conference held in this town, with Deering and Windsor as his first appointment. He has regularly filled appointments in various parts of the Conference since that time and is now stationed at Brookline.

SAMUEL TUTHERLY was for many years prominently identified with all the work of the church. He was a prominent man in the town, having offices conferred on him again and again. His relations to the Church were in part that valuable kind which can alone come from those whose noble impulses can be carried out by means of their wealth. His son, David F., brother of Hon. William E. was an able and useful member of this church, and died in peace in 1864.

EBENEZER B. WALLINGFORD father of Rev. P. Wallingford was early a member of the Church in Marlboro, where he was a class leader. In 1828 he became connected with this church and from that time forward was an active worker for Methodism. His house was a home for the itinerant to whom he was a friend indeed. He died in peace, 1855.

P. WALLINGFORD was born in Marlboro, N. H., June 6, 1812. His parents moved to Claremont in 1827 where he obtained the advantages of the village schools; also the Methodist Church and Sunday School, of which his parents were members. He was converted at Chelsea, Vt., Sept. 11, where he was attending High

School, and joined the Methodist Church at Claremont. Jan. 1, 1838 he was married to Caroline M. Treadwell, of Newmarket N. H. In 1843 he joined the New England Conference, and went to the following stations in Mass. : Natick, Barre, South Barre, Winchendon, North Brookfield, Shelburne Falls and Holyoke. From the feebleness of his wife and a bronchial difficulty of himself, he located in 1856, and returned to Claremont, where he has since resided. In his located capacity he was called to supply the following places in N. H.—Rochester, Rye, S. Newmarket, Walpole, Cornish and Goshen; and in Vt.—N. Hartland, and Weathersfield Bow,—the last in a Congregational Church. He is now a member of the N. H. Conference.

GORDON WAY, father of O. B. Way, M. D., moved into Claremont in 1844, from Lempster, and during the remainder of his life was thoroughly identified with the Church here, being for a time one of its Trustees. His Christian profession was marked by the same sturdy characteristics as was shown in his every day life. His first wife was Abigail Perley, sister of Mrs. Bishop O. C. Baker. He died in 1880, on his 82d birth day, leaving a widow who still lives at the age of 81 years, and has been longer connected with this Church than any other member now living, having joined about the year 1824.

NATHANIEL O. WAY was a native of Lempster, N. H., and was early a Methodist. While quite young he prepared for the ministry and joined the Vermont Conference. A number of years previous to his death, in 1852, he located in Claremont, and was a devoted member of this church. His son, Alanson Way, also born in Lempster, was many years an active worker for Christ in this town. He was one of the number who took great interest in the erection of the present edifice. He died well in 1854.

GEORGE W. WILSON was born in Randolph, Vermont, in 1802, came to this town in early manhood, and engaged in manufacturing woolen goods. Identifying himself with this church, he at once became an active and devoted worker for the conversion of souls. He was mighty in prayer, being remembered by all who knew him as a prevailing Israel. For many years he was a faithful class-leader and died in 1877 in great peace.

*In this Table the Preacher's name is against the year in which he was appointed to the Circuit or Station, and the statistics against his name are as he reported at the close of the Conference year.*

Year.	Annual Conference	Presiding Elder's District.	Circuit or Station.	Presiding Elder.	Circuit or Station Preachers.	Members.	Probationers.	Local Preachers.	Preacher's Claim.
1795	New York	New Eng.	New Hamp.	Jesse Lee	John Hill	68			
1796	"	"	Chesterfield	"	Philip Wager	92			
1797	"	"	"	G. Pickering	S. Weeks	122			
1798	"	"	"	S. Bostwick	C. Batchelor	131			
1799	"	"	"	"	J. Nichols	145			
1800	"	"	Hanover	J. Brodhead	M. Ruter } T. Branch }	59			
1801	"	N. London	"	"	R. Jones } J. Crowell }	258			
1802	"	Vershire	"	"	O. Beals } T. Skeels }	272			
1803	"	Vermont	"	J. Crawford	J. Winch } A. Kenigan }	203			
1804	New Eng.	New Hamp.	N. Grantham	J. Brodhead	P. Dustin } J. Brodhead }	176			
1805	"	"	"	"	E. Willard } Dan. Young }	221			
1806	"	"	"	"	H. Field } H. Martyn }	238			
1807	"	"	"	E. Hedding	C. Dustin } B. Bishop }	202			
1808	"	"	"	"	M. Bannister } C. Virgin }	178			
1809	"	"	"	M. Ruter	L. Gibson } C. Dustin }	221			
1810	"	"	"	"	P. Dustin } T. Asbury }	256			
1811	"	"	"	S. Stas	L. Bennett } P. Ayer }	244			
1812	"	"	"	"	C. Virgin } J. Jaques }	250			
1813	"	Vermont	"	C. Wells	H. Morey } B. Hazleton }	255			
1814	"	"	"	"	B. Shaw } M. Bannister }	249			
1815	"	"	"	J. A. Merrill	C. Dustin } J. Fairman }	301			
1816	"	"	Unlty	"	E. Otis } D. Culver }	296			
1817	"	"	"	"	E. Otis } D. Culver }	284			
1818	"	"	"	"	A. Taylor } L. Adams }	235			
1819	"	"	"	J. Lindsay	L. Walker } J. Lord }	221			
1820	"	"	"	"	J. Lord } P. Ball }	296			
1821	"	"	"	"	J. Lord } A. D. Merrill }	300			
1822	"	"	"	"	P. Ball } J. Spaulding }	305			
1823	"	"	"	Wilbur Flisk	J. Putnam } J. Steele }	266			
1824	"	"	"	"	A. K. Hough } J. Steele }	303			
1825	"	"	"	"	J. Steele } L. Frost }	308			
1826	"	"	"	J. W. Hardy	E. Scott } C. P. Stevens }	360			
1827	"	"	"	"	J. A. Scarritt } B. C. Eastman }	268			
1828	"	"	"	"	B. C. Eastman } A. Fay }	411			
1829	"	"	"	"		326			

Year.	Annual Conference	Presiding Elder's District.	Circuit or Station.	Presiding Elder.	Circuit or Station Preachers.*	Members.	Probationers.	Local Preach'rs.	Preacher's Claim.
1830	New Hamp.	"	Claremont	B. R. Hoyt	G. Putnam } R. Putnam } D. Wells }	320			
1831	"	"	"	"	E. Scott } Z. Twitchell }	209			
1832	"	Winchester	"	J. W. Hardy	E. Scott } N. Johnson }	222			
1833	"	"	"	C. D. Cahoon	E. Mason } E. A. Rice }	197			
1834	"	"	Claremont	"	J. Haselton } E. B. Morgan }	254			
1835	"	"	"	"	C. M. Levings	90		204	
1836	"	"	"	W. D. Cass	J. Jones	119		178	
1837	"	Concord	"	"	M. Chase	221		385	
1838	"	"	"	"	W. H. Hatch	243		463	
1839	"	"	"	"	J. M. Fuller	201	3	420	
1840	"	Claremont	"	"	"				
1841	"	"	"	J. Perkins	E. Smith	238	5	375	
1842	"	"	"	"	"	250	3	350	
1843	"	"	"	"	E. Scott	180	1	433	
1844	"	"	"	B. R. Hoyt	"	202	2	400	
1845	"	"	"	"	S. Quimby	223	2	400	
1846	"	"	"	"	J. Spaulding	260	4	425	
1847	"	Concord	"	S. Quimby	J. Stevens	196	2	413	
1848	"	"	"	"	J. C. Cromack	220	20	431	
1849	"	"	"	"	"	225	19	460	
1850	"	"	"	"	L. Howard	219	7	420	
1851	"	"	"	C. N. Smith	"	222	5	430	
1852	"	"	"	R. Dearborn	J. McLaughlin	211	76	420	
1853	"	Claremont	"	J. Perkins	"	252	29	430	
1854	"	"	"	N. Culver	F. A. Hewes	283	30	600	
1855	"	"	"	"	"	271	19	600	
1856	"	"	"	A. C. Manson	W. F. Evans	271	19	600	
1857	"	"	"	"	"	284	13	900	
1858	"	"	"	"	O. H. Jasper	240	30	600	
1859	"	"	"	"	"	258	31	600	
1860	"	"	"	Eliza Adams	R. S. Stubbs	264	29	600	
1861	"	"	"	"	"	272	31	600	
1862	"	"	"	"	H. H. Hartwell	276	28	600	
1863	"	"	"	J. Thurston	"	287	37	600	
1864	"	"	"	"	S. G. Kellogg	277	17	600	
1865	"	"	"	"	"	275	16	700	
1866	"	"	"	A. J. Church	"	247	13	700	
1867	"	"	"	G. W. H. Clark	D. C. Babcock } C. W. Millen }	258	35	700	
1868	"	"	"	"	S. P. Heath	287	15	892	
1869	"	"	"	"	"	295	26	900	
1870	"	"	"	"	H. L. Kelsey	296	7	900	
1871	"	"	"	J. Pike	"	311	5	1,000	
1872	"	"	"	"	"	211	17	1,250	
1873	"	"	"	M. T. Cilley	N. M. Bailey	228	11	1,250	
1874	"	"	"	"	"	235	12	1,270	
1875	"	"	"	"	E. R. Wilkins	243	16	1,250	
1876	"	"	"	"	"	250	20	1,250	
1877	"	"	"	G. J. Judkins	"	270	3	1,250	
1878	"	"	"	"	D. Stevenson	250	4	1,200	
1879	"	"	"	"	M. V. B. Knox	253	15	1,450	
1880	"	"	"	"	"	265	22	1,100	
1881	"	"	"	O. H. Jasper	"	280	24	1,650	
1882	"	"	"	"	"	300	38	1,650	

\* The change from Circuit to Station was made in 1834.

Thomas Skeel,  
Joseph Fairbanks,  
Dexter Bates,  
David Carr,  
Joseph Peck,

} Names are also on the records.

No. of S. S. Officers & Teachers	No. of Scholars	Volumes in Library	Raised for Missions.	Raised for Bible Cause.	Raised for Tract Cause.	Raised for M. G. B. Institute.	Raised for Preacher's Aid Society.	Raised for N. S. Union.	Woman's For- eign Missionary Society.	Church Extension.	Freedman's Aid.	New England Educational Society.	Miscellaneous.
1 21	111	300											
1 28	125	350	\$51.25										
1 22	125	350	43.00										
1 19	110	324	25.25										
1 22	106		43.70										
2 30	150	400	51.92	\$24.87	\$3.00	\$4.00		\$4.20					
1 25	33	310	18.65	25.40	1.65	1.00		3.85					
1 30	140	300	16.50	6.00		2.00		2.35					
2 10	184	440	50.60	30.00	3.60	4.00	\$8.00	7.00					
1 30	140	100	52.00			5.00	8.00						
1 18	115	350	27.00	9.30	4.00	44.50	4.31						
1 19	111	500	50.00	3.90		9.33	5.00						
1 30	210	550	58.08	3.50									
1 30	220	550	85.10	10.00	30.00		15.00	1.16					
1 25	220	520	98.31	32.30	50.00		14.17	5.00					
1 31	200	795	128.50	40.00	18.52		17.75	5.00					
1 31	200	795	128.50	40.50	18.52			5.00					
1 30	200	700	100.76		12.15		10.26	5.00					
1 30	200	600	75.00	3.25			9.50	6.50					
1 27	189	700	105.00				18.40	1.10					
1 29	166	700	113.00	5.00	5.00		13.50	10.00					
1 30	161	851	52.00	10.00	6.90		17.00	10.00					
1 29	196	850	100.00	10.00	6.00		17.00	10.00					
1 30	300		60.00	10.00	10.00		15.00	6.00					
1 28	270	960	100.00	10.60	6.00		25.00	8.00					
1 26	250	905	125.00	6.87	9.50		15.00						
1 24	175	930	160.00		7.18		20.00	3.00					
1 25	211	605	134.00		7.00		21.00	10.35			\$ 8.35	\$ 152.48	
1 23	200	605	167.00	17.45			17.00				\$ 11.50	10.20	
1 24	200	737	151.00	16.45	3.50		25.50	3.50		\$ 2.50	15.50	2.50	
1 21	200	750	135.00	13.50	3.00		59.00	3.50		11.00	1.50	2.50	
1 20	200	700	76.00	10.71	10.00		27.53				6.36		
1 20	175	700	137.15		2.72		9.00	2.71			16.62		274.25
1 20	175		75.00	9.25	2.20		16.00	1.20			13.50	5.50	6.50
1 22	220	775	140.00		6.00		35.00	3.00	\$ 6.50		15.00	41.50	15.00
1 21	250	800	125.00	2.00	3.50		35.00	3.00	31.50		16.00	18.00	19.00
1 26	275	800	109.00	14.50			13.00		75.00		3.00	2.00	
1 23	250	900	85.00				9.00	1.57	60.00			2.00	
1 25	250	900	65.00					3.00	80.00				
1 20	175	600	125.30	3.00	2.55		16.13	2.55	52.10	5.91	15.10	6.00	
1 21	200	600	90.55	3.20	2.50		2.00	2.50	35.44	10.00	14.34	3.20	250.00
1 18	191	600	150.00	7.00	1.00		50.00	3.00	36.00	10.00	7.00	3.60	2,935.00
1 25	209	735	140.00	3.50	3.50		13.36	4.29	56.75	10.00	11.00	12.21	25.00



























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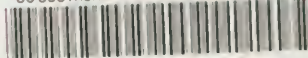
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